A

TREATISE TENDING TO *TAKE AWAY THE* feare of death, and make the *faithfull man desire the same.*

WRITTEN FIRST *IN FRENCH, AND* Dedicated to the most illustrious and vertuous Princesse *Iaqueline* of *Rohan*, Princesse of *Chastel-aillon, &c.*

Newly translated out of the *French.*

Reuel.9.6.

In those dayes men shall seeke Death, and shall desire to dye, and death shall flee from them.

LONDON.

printed by *W. I.* dwelling in *Red-crosse-streete.* 1619.

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THE AVTHOVR TO THE Reader.

THat wofull man, with-
in whose heavy heavy.
The dreadfull feare of death
doth alwaies rest.
Which doth him waft, and
daily much afflict,
And with strong griefe and
torments fils his brest.
He, that one backe, and in
his wretched bones
Such painfull, heavy clogge
doth euer beare;
And he, that doth the force
and power of death,
(Which sure will come) so
strive to flote with feare:
Vnhappy is, his loathsome

troubled life,
That liues inthrald in so
great troubles still;
For sure it is, strange euill,
and fierce assaults,
With sorrow, paine, & wo,
his thoughts doth kill;
But this great griefe most
common is to all,
Because no man is free from
deaths sharpe sting,
And there is none, that
liues, which is not fraught
With that great weight,
which heauy him doth
bring;
He that would liue, & from
this feare be free,
The̅ this smal book vouch-
safe to reade with care,
And if he Christian be, loe
here

here the meanes,
To make him liue, moſt
bleſſed from this feare.

Added by M. C.

Here ſhall he find that pre-
cious balme will cure,
And driue, all griefe & ſor-
row from his heart,
And that wil cauſe him liue
in ioy moſt ſure,
And baniſh cleane all do-
lour, care and ſmart.
Thou bleſſed man, whoſe
labour merits praiſe,
For this good worke, which
will thy glory raiſe.
Send boldly forth thy little
booke, and giue
Comfort to all true people
that do liue.

TO THE CHRISTIAN READER.

I *Am not ignorant (Christian Reader) how many learned men haue written worthy workes of Death. As namely,* M. Strode *in his* Anatomizing of mans mortalitie, *as also that reuerend Diuine* (Mr. Samuel Crooke) *in his learned Treatise of* subduing of Death, *lately published; yet this*

this Treatise amongst the rest is worthy thy reading; wherein thou shalt finde many notable documents, as namely; to take away thy feare from embracing of Death; who is very terrible to many, yea; often times to the chiefest of the Saints: but still in their perplexities, they past through the feare of Death; onely by casting themselues on the Lord as Dauid *did; when that his owne seruants were ready to stone him, it is saide that* Dauid *comforted himselfe in the Lord his God, teaching all the children of God in the like case, euen in the middest of death to cleaue first to the Lord, peruse gentle Reader this Treatise,*

tise, though small, yet much worth thy meditation, and if thou reapest any comfort thereby, give God the glory.

Thine in the Lord Iesus,

W. I.

A TREATISE TENDING TO take away the feare of death, and make the faithfull man desire the same.

By M. D. S. A.

1. Corint. Chap. 2.

THe eye hath not seene, nor the eare heard, neither haue entred into the heart of man, the things that God hath prepared for them that loue him: But God hath reuealed them vnto vs by his Spirit.

PSAL. 103.

The daies and time of mortall men are like the withering hay:
Or like the flower fall faire in field, that fades full soone away.
Whose glosse and beauty stormy winds, doe vtterly disgrace.
And make that after their assaults, such blosoms haue no place.
But yet the goodnesse of the Lord, with his shall euer stand.
Their childrens childrens doe receiue his righteousnesse at hand.
I meane, which keepe his couenant, with all their whole desire.

And

And not forget to doe the thing, that hee doth them require.

PLato ſaid that the Philoſophie wherin mã ought chiefely to exerciſe himſelfe while he liueth in this world, is the meditation of death. That is to ſay, of his fraile, weake, and mortall eſtate, of diuers accidents of this humaine life, and of his houre incertaine and vnknowne, to the end that conſidering theſe things, hee may humble himſelfe, he may draw away his truſt and affection out of the world: hee may diſpiſe it, and all temporall things, in

the which hee ſees and markes ſo much inconſtancy, and ſo variable and frequent mutations, and that through this contempt of incertaine and mutable things, hee may raiſe himſelfe vp into a contemplation of diuine and cæleſtiall things: and that leauing behind him that which is here corruptible and tranſitorie vnto worldlings, hee may chuſe his part in heauen, and bee content with that which is eternall and permanent. For the like cauſe *Philip* the father of *Alexander* the great a man endued with very great wit & vnderſtãding to the intent that

that in time of his great prosperitie hee might not forget his dutie, gaue charg that one of the groomes of his chamber should come and speake vnto him at his rising euerie day these words, *O King, remember thou art a mortall man*; Christ Iesus also our Sauiour and maister, to the same purpose, doth often exhort vs, to watch and lay vp store in heauen, and not on earth where all things are incertaine and mutable. We perceiue thereby, that during our life, we cannot doe better then meditate on death, and the body being buried to accustome our selues to

haue our ſpirit and hearts alwaies in heauen. Now for ſo much as the remembrance of death is dreadfull vnto many, I haue determined, to the ende that I may driue away melancholly, & refreſh my ſelfe from my ſtudies, and likewiſe may teſtifie vnto you, how farre do think my ſelfe bound to you, as well for good deeds receiued at your hands, as for the good will you beare me, to write and offer vnto you this litle treatiſe, wherin I haue touched briefely certaine points wherby the faithfull may bee armed againſt death. Which hee ought to go about betimes,

and

and prepare himselfe to receiue it with boldnes whensoeuer it shall please God to send the same vnto him. For that which astonisheth many, when they perceiue death to be at hand, is that the comming thereof was not expected by them, and that they were taken vnawares. We see through experience in a frontier town, that when it is well furnished with victuals, and prouided with all necessarie things, to endure a long siege, those that bee within are so much the more encouraged, & become more confident: whereas if the same were vnprouided they

would all bee amazed and quake for feare, if purchance they did perceiue the enemy to make his approaches that he might besiege them. Hence it is easie to bee iudged of what importance it is to haue preuented dangers, & so haue beene prepared.

That the faithfull man therefore may be prouided, and armed against death, it is to be marked that there be two sorts thereof, the one temperall of the body, which Christians ought to desire. The other eternall of the body and the soule, which they ought not to feare whiles they persuere

in the faith of our Lord.

That this is true, all manner of feare presupposeth some euill and danger.

We are not afeared of a good thing, but doe affect the same, wee desire it, wee purchase it, and when it is offered to vs, we receiue it chearefully. But an euill thing we are afeared thereof, and abhorre the same, we flie there from, & when it happeneth vs, we become sorrowfull and doe lament therefore; if then it doth appeare by good and euident proofes, that the faithfull man is not in danger of this second death, may wee not thence conclude, that if

wee are the same, it is foolishly and without cause: And verily, if wee had any iudgement, and neuer so litle faith, it would be sufficient to deliuer vs immediately from all feare.

For first, the true nature of faith, is to animate and giue life to our heart immediatly after it is receiued thereinto. *The iust man,* (saith the Prophet) *shall liue by his faith.*

Now as the body so long as the soule remaineth therin, liueth, and dieth not, vntill such time that they bee separated: so likewise doth the faithfull man, so long as he perseuereth in the faith

which

which hath beene inspired and planted in his heart through the grace of God. *Although* (saide Dauid) *I walke in the middest of the shadow of death, yet will I feare nothing. For thou art with me,* Lord. What was the cause of this confidence? Was it through faith? Wherewith wee ought not to feare death, more then wee do sickneſſe while wee are in perfect health, in good case and lusty: or pouertie while we haue plentie and aboundance of all good things.

Secondarily, by faith, we haue a remission and discharge for all maner of of-

fences

fences that wee haue committed. What doe we feare then? death? There is no death where no sinne is. *By sinne death entred into the world*, saith S. *Paul*: and in another place: *the reward of sinne is death*, sinne is the cause why God is angry with vs, and that in his anger hee adiudgeth vs vnto death. *As righteousnesse is the seede of life, so also is sin the seede of death.* Now all manner of seede bringeth forth fruit according to his kind and nature. Wheate bringeth forth wheate, and Rye bringeth foorth rye. And there can be no hope of any fruit, vnlesse some

seede

feede hath beene ſowen before. This being true therefore and made manifeſt in a thouſand places of Scripture, that all the ſinnes and debts of a Chriſtian are forgiuen him through the grace and mercy of God that they are *forgotten*, that they are *couered*, that they are not *imputed vnto him*; that they are *forgiuen and pardoned*, that *they are daſh away from vs as farre, as the Eaſt is from the weſt*: ſince there is no more ſeede, wee ought to expect no more fruit. That is to ſay, that if there be no more ſin, there is no more wrath of God, nor ſin: for by conſequence hee

that

that there ought likewise to be no more feare.

Thirdly, by faith wee haue the word, and promises of God, whereon it is grounded. Amongst others this. *He that beleeueth shall not die, but hath passed from death to life.* Now this promise can no more faile vs, then he that made the same. And all whatsoeuer God speakes, is as certaine and permanent, as the heauens or the earth. For this cause when we doe behold them wee ought to consider the vertue, and force of this word, by which they were once created. And since haue euer beene conser-

ued

ued and kept in the ſtate wherein we ſee them: and from thence to inferre that hee being of the like power & vertue in al other things, nothing is doubtfull or vncertaine, of all whatſoeuer God ſaith or promiſeth vs. And for this cauſe, as Saint *Iames* ſaith, *by receiuing his holy word into our hearts*, & the promiſes which hee hath made vnto vs, to giue vs life euerlaſting, we ought to aſſure our ſelues, & ſhake off all maner of feare & apprehenſion of death. What was the cauſe of our fall, & of our firſt fathers? was it becauſe they did forſake Gods word, to follow after

their

their owne fancies, and the counsell of Satan? If contrariwise then, wee will remaine stedfast without going backward a whit, either towards the right, or towards the left hand, we shall liue thereby, & in the same. *Giue eare vnto me*, saith God speaking by Esay, *and your soule shall liue*. And *Zacharie* in his song: *He hath giuen the knowledge of saluation*. And S. *Peter* speaking to Christ Iesus, *thy words are the words of euerlasting life*. If God, the Prophets and Apostles, doe assure vs that the word of God, being receiued through a sincere faith into our hearts, giueth

ueth life if it be retained & kept, what reason haue we to feare death?

Moreouer by faith wee dwell in Christ Iesus, and he in vs, who hauing life in himselfe, as his father hath, doeth impart life vnto vs, and to all those vnto whom he doth cõmunicate himselfe. Wherefore then wee being his *members, flesh of his flesh, and bones of his bones*, briefly *being one with him*, shall wee feare Death? Hath hee not vanquished the same, not for himselfe onely, but also for vs? Hee saith Saint Cyprian, *that hath once ouercome death for our sake, shall still ouercome*

the

the ſame in vs. Hath he not ouerthrowne, diſpoſſeſſed, chaſed, and ſpoiled Satan, the Prince and Lord of death? Hath hee not fulfilled the Law? And through his perfect obedience towards his Father, hath appeaſed his wrath, fulfilled his deſire, & aboliſhed the curſe of the Lawe, which is no other thing then death? Hath hee not died that hee might cauſe the ſame die alſo? When he roſe againe, did he not breake and diſſipate the dolours thereof, bruiſe the gates of hell, and triumph ouer them and all their forces? Say not hence forth, ſaith Saint Paul, *who*

ſhall

who shall ascend into heauen, or *who shall goe downe into the pit to bring life vnto vs? For Christ Iesus hath died and risen againe from death, that hee might deliuer vs from death, and hath risen againe that he might restore vs vnto life.* He is our Pastor. And for this cause, we ought not to feare, that any creature is able to rauish and carry vs away through violence out of his hands, or let him from giuing vs life euerlasting. Hee is our *Aduocate*, we ought not to bee feared then to be ouerthrowne in iudgement, nor that the sentence of death bee pronounced against vs. Hee is

our

our *Mediator*. Then wee ought not to feare the wrath of God. Hee is our *light*, wee ought not to bee afeared of darkenesse. He is our *shade* and our *clowde*, we ought not then to be afeared of the heate of euerlasting fire, no more then the children of Israel were of the heate of the Sunne in the desert being hid vnder the pillar.

Let vs for these reasons shake off & cast away farre from vs all manner of feare & horror of death. Which hauing had no power, or aduantage ouer the head, can likewise haue none ouer his members.

More-

Moreouer, by faith wee haue with Christ Iesus God his father, and are allied & ioined with him, as he saith by his Prophet, *I shall marry thee*, prouiding that thou wilt promise and giue thy faith to me. And Christ Iesus in S. *Iohn*: *he that loueth me will keepe my words, & my Father and I shall come, and shall dwell in him.* For this cause likewise wee are named his *temples*, for as much as wee are consecrate & dedicate by the holy Spirit, to the ende that hee may dwell in vs. Thus seeing God to be with vs, we haue the origne, the spring, the cause, the beginning and author

author of life. We haue the great *Iehoua*, of whom all things depend, *by whom all things are & moue*, in whom the *Angels*, *Archangels*, *Principalities*, the heauens and elements doe consist. Wee haue him, who is the true *Zeus*, of whom all creatures both visible and inuisible receiue their *life* and *being*, through the participation which they haue with him. Wee haue him who is the true *Prometheus* a most perfect and soueraigne worker of all things, who through his breath & blowing doth animate and giue life to them. We haue *ton Theon*, that is to say, him who penetra-

netrating and passing ouer all things by his infinite vertue, doth conserue and nourish them in their own estate. We haue to be briefe *El*, that is to say, him who alone is able to suffice, and through his presence work that of life, and all other good things wee shall both haue and thinke that wee haue plentie. Shall wee bee afeard of death then being with such company? If, as Saint *Austin* saith, *God is the soule of our soule*, we cannot die but through the separation of him and vs: which *Dauid* confirmeth in one of his *Psalmes*, saying, *those shall perish Lord, that de-*

depart & goe away from thee. For this cause, let vs onely endeauour to keepe him ſtil with vs through faith and obedience, and let vs in ende ſhake off all feare of death whatſoeuer.

Moreouer by *faith* wee haue the ſpirit of God, *you are not carnall*, ſaith St. *Paul* to the Romanes, *but ſpirituall ones.* For *whoſoeuer hath not the ſpirit of God, is none of his.* And in another place ſpeaking to the *Galatians*; *Haue you not the ſpirit of God through faith?* Now this ſpirit is the ſpirit of life, if God take away the ſame from his creatures, they die, they periſh, and ſuddenly turne

to nothing. Contrariwise when hee doth ſend and powre downe the ſame vpon them, hee renueth and reſtoreth them againe in a moment of nothing. Like as we behold the Hen when ſhe hath ſitte on her egges, thereafter through a ſecret vertue to hatch them and giue life thereto, though before they were without life or ſenſe: ſo likewiſe doth the Spirit of God vnto all creatures through his diuine power, hee beareth witneſſe, and aſſureth vs in our hearts, that wee are Gods children, to the end that through a certaine and aſſured hope we may looke

for life from him, as from our Father. Hee is a *pawne* to vs in case we should bee distrustfull. Hauing such an earnest-penny of life: hauing his testimony, who being the spirit of verity, cannot lie or deceiue: hauing himselfe who is the preseruer of all creatures, shall we be afeared of death? It is as much as if one should bee afeard of darkenesse in the noone-day. *The spirit of him who hath raised againe Christ Iesus, and who hath vpholden him, that he might not bee beaten downe and smothered by death, being in vs, will quicken vs likewise*, saith Saint *Paul*, *and will preserue vs.*

Let

Let vs cast away all feare then.

Faith likewise is the cause, why God doth adopt and repute vs for his children. *You are all the children of God through faith*, saith S. *Paul*. And S. *Iohn*, *He hath given power vnto all those that shall receiue him*, and shall *beleeue in his name, to become the children of God*. Now being his children, *we are heires & coheires with Christ Iesus*. And by the meanes of this adoption we are assured, that we shall obtaine life and rest, and enter into that glory, wherein he shall reigne eternally, with his Father. Moreo-

uer, being Gods children, we are his *domesticks*. Now in his house that death dwelleth, he is in hell and in the Diuels house. In heauen and where God dwelleth there is an inaccessible light, a fulnesse and happinesse to great, that in regard thereof, *Dauid* cried out and said, *O how blessed are they that dwell in thy house.* And in another place *In this doth my chiefe felicitie consist, to be neare vnto the Lord.* Further being children, we are free and francke of sinne, free of death, free of the condemnation and rigour of the Law, free from bondage,

and likewise from the for-
ers of the Dwell. What doe
we teare being the children
of God, and consequently
brethren with Christ Ie-
sus is it possible that hee
can euer, misknow or aban-
don his flesh, and his blood,
or sofferthe mig decay, ha-
uing the power to saue
them? Or conclude, be-
ing the children of God
whose [illegible] who so
[illegible] and
[illegible] affect [illegible]
as Saint [illegible]
[illegible]
[illegible]
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reconciled vnto him: Now being his friends and in fauour with him, will he not saue vs? who is he, that hauing considered these reasons doth not incontinent perswade himselfe, & shake off all feare of death? That which ought likewise to strengthen vs against death, and remoue from vs whatsoeuer feare we haue thereof, of dispositions, of tribulation, of horror, and anguish prepared for the reprobate and damned, is our vocation: that God of his mercy hath *daigned* himselfe to free vs from the darkenesse wherein we were, and to illuminate vs through his

holy

holy ſpirit, in teaching vs by his word, wherein wee ſhould put our truſt, and where wee ought to ſeeke for our ſaluation, and what wee ought to doe to pleaſe him, and obey him, to the end that by walking in his Law, & ſeruing him wholly in righteouſneſſe & holineſſe, wee may, after that wee haue endured in this world for a little ſeaſon, in end be glorified with him. For that which God hath begun, he will finiſh. And when hee hath determined to call vnto him any man and ſaue him, hee doth neuer alter his reſolution, nor repent him of any good

thing that hee is to bestow on him. Hee is vnchangeable, and is so constant in his desirings and purposes, that what hee hath once willed and ordained, hee will execute the same, not doing any thing to the contrary. If then wee doe feele in our selues, that God hath giuen vs the grace to heare, to beleeue, & loue his word, and to reiect and flie from all that is contrary thereto: Moreouer to haue an earnest desire to keepe his commandements, and bee sorry, if perhaps through infirmitie or other-wayes wee should commit any thing against his Lawes: let

vs not doubt but we are re-
generate, elected and pre-
ordained vnto euerlasting
life, and consequently rid
of all danger of death. Let
vs therefore cast away all
manner of feare, & say with
Saint *Paul*; *who shall bee a-
ble to separate vs from the
loue and charitie of God?*
Who shall bee able to per-
swade vs, that hee hath no
desire to saue vs? *It shall not
be afflictiō, famine, persecutiōi,
nor any sort of aduersity. Nei-
ther death, nor any creature
what soeuer shall euer make vs
doubt of his loue towards vs,
by the fauour of Christ Iesus:*
and that hauing chosen,
called, & iustified vs in him,

hee shall in end glorifie vs through him.

The Sacraments which Christ Jesus left vnto vs for confirmation of our faith, ought likewise to assure vs against death.

First, *Baptisme*, by which *we are buried and die with Christ Jesus, that with him also wee may bee raised againe.* Wherein wee are washed from all our filthinesse, and cloathed with his innocency, to the ende that presenting vs vnto the father thus adorned, and couered with the Robes of our eldest brother, wee may receiue his holy blessing, and be saued in the time of the great deludge,

deludge, wherein all the vnfaithfull doe perish, as *Noah* was in his time in the *Arke*. Hauing therfore Gods promises, as wee haue saide before, & moreouer his zeale, whereby hee hath bound himselfe to restore vnto vs the life that wee had lost through our sinne, why doe wee feare death? doe wee thinke that hee will reuoke that which hee hath done, or that hee will deny and disaduouch his zeale?

Secondarily the holy *Supper*, where wee receiue the *bread* and *wine*, that wee may be admitted vnto the communion and participation of the body and blood

of

of our Lord Christ Iesus, and consequently vnto the fruites thereof. This is to bee partakers of his obedience, of his righteousnesse, of his satisfaction and redemption, of his new Testament and Couenant, and generally of all Gods promises, which haue beene ratified by his death. It resteth now that wee should conclude this matter, and inferre from these things preceeding: that if we bee afeared of death, it is because wee doe not weigh them: or if wee doe, that it is through want of Faith. For there is no man so fearfull, hauing surely perswaded

ded himselfe of that which is said, but he will cast away all feare of death, and say with *Dauid*, *I shall not die, but shall liue for euer, that I may declare perpetually the workes of the Lord, and praise him*: And who would not euen mocke death, with St. *Paul*, and insult ouer the same, saying: *O death where is thy victory? where is thy sting? where is thy strength?* Where is that feare & dread which men had of thee? *Christ Iesus* our *Sauiour*, seeing the time of his death to draw neare, said, *that shortly hee was to passe out of this world, and goe vnto God his father*, naming death a pas-

sage.

sage. Which ought to be a singular comfort vnto vs. We are almost all possessed with this opinion, and it is this that terrifieth vs so, that it is a dangerous and difficult passage. But to deliuer vs from thence, and that wee may bee encouraged, hee hath passed the same before vs, and as it were tried the foord, to the end that wee hauing seene that he perished not might be encouraged thereby.

As wee see the *Prophets*, *Apostles*, *Martyres* and other famous persons to haue done both before and after him: who hauing passed the same without any

feare

feare or apprehenſion of death, and hauing eſcaped with ſafetie and ioy, doe now reioyce with God, after that they are come into the land and port, whereunto they aſpired. Shall wee be ſuch cowards then, ſhall our hearts faile vs ſo farre, and our courage become ſo ſoft and womanly, that we ſhall bee afeard, to paſſe through a place ſo frequented, and a way ſo broad and beaten, that it is gone blind fold, as one of the ancients ſaid, yea and where we perceiue that not one of all thoſe, that haue put their truſt in God, by calling for his helpe, hath beene loſt in this

this passage. When the children of Israel desired to passe through the red sea, Moyses declared vnto them that if they would trust in God, they should behold his glory & power, which they saw, while they were passing surely through the middest of the dager, where their enemies were drowned. So likewise shall all the faithfull doe through the straits of death: prouiding that they recomend them to God, and repose wholy on him. Those being in the wildernesse, although they were stung by serpents, yet were they preserued from danger, through beholding

the

the Serpent, which Moyses had caused set up. Howbeit also that the cursed and envious Serpent, hath infected vs with his poyson, yet we die not, if through faith we behold Christ Iesus crucified. Let death come, let her seaze on vs; let her bind vs, yet we shall burst her bands asunder, as Samson did those of the Philistins his enemies. Let her devour and swallow vs vp as the whale did Ionas; yet shall shee bee compelled to cast vs out againe, and revomite vs, if out of the middest of the bottomlesse pit, we be mindfull and call on God. Let her enterre and

bury

bury vs, as shee did once Christ Iesus, yet shall wee rise againe as he did, and it shall be impossible for that Tyrant to detaine vs vnder her power. After it hath beene declared, how wee ought to guard our selues, against the apprehensions of eternall death; let vs declare likewise, that not onely wee ought not to bee afeared of temporall death, but moreouer ought to desire it, and when it pleaseth God to visite vs with the same, to thanke him, to reioyce, to embrace her and sing for gladnesse: whether it bee in regard of the miseries, of the woes and vexa-

vnd tions

tions of this life, from which she riddeth vs; or of the profite, the sollace and contentment of euerlasting life, whereunto she leadeth vs.

Concerning the pouertie, miserie, incertitude, fragilitie, accidents and changes of this life, not onely the Scripture, but likewise many wise and great *Philosophers* doe teach vs the same. And there is one of them, who declaring the origine of the Greek terme signifying life, saith, *bios paratum bonum*. Which is, *that life hath beene so termed by the Grecians*, because of the violence, assaults, excesses,

paines and miseries that we suffer, which are innumerable both in body and soule.

Our bodies are subiect to cold, to heate, to hunger, to drouth, to time, to age, and to so many diseases, that there is no part that hath not the cobite peculiar disease. The sixteen are subiect to the goute, the belly to gnawing, the sides to pleurisies, the stomach to rawnesse: the lungs to the cough, the head to a thousand dollours. There needs but a spider, or some other little worme to kill us, there needes but a haire, or a grape stone to strangle us. Briefely the flesh, with all

its maine force, glory, and great magnificence, is no other thing but *grasse*. Is it to day greene and pleasant, let the sith once go throgh, it will make fall ten thousand stalkes at one stroke, which in an houres space shall become drie and withered. The *Grecians* doe terme the body of man in their language *soma* & *Demas*, wherof the one is borrowed from a word that signifieth to binde, and the other draweth neare vnto that which signifieth a sepulchre: to shewe vnto vs that in what state and disposition soeuer it be, it representeth vnto vs rather

death,

death, then life, and bondage rather then liberty. Concerning the ſoule, ſhee is firſt ſubiect vnto all the euils and diſeaſes of the body, for it is vnpoſſible, this being ſicke, that for the coniunction and ſympathy which is betweene them, ſhee ſhould not ſuffer and endure torment. Moreouer ſhe hath her owne diſeaſes, as well of ignorance, of ſin, of diſtruſt, of ſuſpition, of iealouſie, of hatred and enuy, of luſts, of deſire, of ambition, & of paſſions, which like hangmen draw the ſame, ſome one way, ſome another, euen as if they were to cut her in quarters.

I

I omit a thousand cares that shee hath, and which man taketh, that he may attaine to his ends, that hee may liue in peace and ease, that hee may obtaine honour, that hee may keepe good correspondence with his friends and allies, that hee may bee ware of his enemyes, that hee may raise his house, that he may conserue and keepe it in the owne greatnesse, which things doe often torment vs in such sort, that we cannot take our food, nor sleep in quietnesse.

And we must not thinke, that any estate is exempted from this misery. Begin at the

the greateſt Prince and Emperour that euer hath ben in the world: and by diſcourſing, deſcend euen vnto the pooreſt beggar that euer the earth did beare, you ſhall not finde one that is content: neither Tradſman nor the Merchant, neither the Lawyer, nor the Gentleman, nor the Duke, nor the King, enter into their cloſets, you ſhall often finde them, as *Menander* ſaid, laid on their beds, crying with a lamentable and pittifull voice, *Alas. Valerius* writeth of a King, vnto whom the Scepter and Diademe were offered, who before hee would ſuffer the

ſame to be ſet on his head, tooke it in his hand, and after he had viewed it a great while, cryed out lowde, *O Diademe, if the miſeries and ſorrowes were knowne which doe accompany thee, there is no man that hauing found thee would ſtoupe downe to the ground to take thee vp.* Declaring by this exclamation, that the life of Kings, is not ſo happy as the life of meane perſons. *Tiberius Cæſar*, vnder whom *Chriſt Ieſus* was crucified, & who commanded that he ſhould be acknowledged and worſhipped as a God, as *Tertullian* witneſſeth, after the death of *Auguſtus* his pre-

diceſſor, who by teſtament had made him heire as well vnto his goods, as vnto the Empire afterwards offered vnto him (as the manner was) by the Senat, doubted a long while, if hee ſhould embrace the ſame, for the feare he had of the weight of this charge, and of the toile which hee behoued to endure in executing thereof. *Diocletian*, after hee had poſſeſſed the Empire about twenty yeares, gaue it ouer of his own accord & good-will, and during the reſt of his life time chuſed a peaceable & homely life. Wherein after the great perturbations and ſtormes of diſ-

pleaſure

pleaſure which he had had during the time of his gouernment, he found eaſe to be ſo ſweete, and his ſpirit ſo content, and free, that oftentimes among his friends he affirmed, *that no time had euer ſeemed more beautifull vnto him, nor the ſunne and dayes more pleaſant.* Shewing by theſe words, how much he abhorred the imperiall life, although fewe Emperours before or after him, had obtained ſo many honours, victories, and proſperities as he had.

Theſe examples do ſhew manifeſtly that the life of Kings is not ſo fortunate, as ſome take it to bee, more

through error then reaſon. And they are ſo farre from the fruition of reſt, & want of ſorrow, that in reſpect of the care and anguiſh that they haue, the ancient Grecians haue named them *anacas*, *dia* to *anacôs échim*, ſaith *Plutarch*, in expounding this word, which according to his expoſition is as much, as who would ſay *carefull*; The higher a tree is planteth & groweth vp, it is the more ſubiect vnto winds. So likewiſe are the great ones vnto diuers fortunes and accidents, more then meane perſons. The thunder and lightnings fall commonly vpon high places: ſo alſo doe great and

lamentable diſaſtres vpon great and famous perſons.

And if in this world, thoſe offices & places which we eſteeme of moſt, be ſubiect vnto ſo many calamities, what may wee thinke of others, which wee our ſelues becauſe of the inconuenients that are ioyned therewith, doe abhorre and repute vnhappie. Thus we perceiue, that there is no manner of eſtate, which of the ſelfe is able to procure felicitie and contentment to any. And like as in eſtates, beſides common miſeries, euery one hath with all his priuate ſorrowes, ſo all the ages of man haue

their owne peculiar miſeries. In his youth hee is weake, without vertue, without knowledge & vſe of reaſon, without ſpeach or ſpirit, and muſt be aboue fifteene yeares of age before hee can bee capable to chooſe a fit eſtate for himſelfe. Wherein moſt often hee deceiueth himſelfe, in chooſing that which is vnfitting for him.

Hauing entred into his *adoleſcency*, hee is raſh, venturous, fooliſh, paſſionate, voluptuous, prodigall, a drunkard, a contentious Player, whereof enſueth often, that while he is of this age, he falleth into great in-

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conuenients and dangers, as to be impriſoned, to be hanged, to looſe his goods, to procure death vnto his parents through anguiſh & ſorrow.

When this raging heate beginneth by little and little to aſſwage and diminiſh, and that hee is become a perfect man, then muſt hee labour day and night, to maintaine his family, nouriſh his children, and prouide for the time comming. Hee is beſieged, ſometimes by couetouſneſſe and auarice, ſometimes by feare that his children be left vnprouided, that they gouerne not themſelues well,

and bring ſome diſhonour vpon their houſe.

The age of vertue & perfection now declining, behold old age commeth on ſoftly and vnawares, wherein man waxeth ſickly, feeble, cold, & deſtitute, & like as among the foure ſeaſons the laſt that is winter, is the moſt tedious, ſo is olde age amongſt all other ages.

That which I haue ſaide is not the hundreth part of thoſe euils, whereunto the life of man is thralled & neuetherleſſe this litle that we haue alleadged, is ſufficient to declare, that in all maner of eſtates, in all ages the ſame is miſerable, and as

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Menander ſaid, *that life and miſery bee two twinnes.* For they are borne, they grow, they are noriſhed, and liue together alwaies, which nature hath taught vs in two things.

Firſt, in ſo farre as little children comming into this world, weepe continually as forſeeing what miſeries they are to endure, if they liue long therein. Secondly, in ſo farre as cõming out of their mothers wombe, they are bathed in blood, and reſemble rather a dead man, that hath had his throate cut by a thiefe, then any other thing. Two ancient Philoſophers hauing

conſidered theſe things, the one ſaid, *that God loueth thoſe whom in their infancy hee taketh out of the world*: the other, *that it were good, not to be borne at all, or to die immediately thereafter.* Truely it is a wonderfull thing, and which declareth euidently, that wee lacke iudgement, that although the ſame bee ſo vgly and deformed, that through all the parts thereof, there is neither grace nor beauty to recommend it, wee notwithſtanding are ſo enamoured therewith, that wee deſire to keepe ſtill the ſame, being vnwilling to heare of any change. But we are much deceiued: For it

it is yet more incertaine then miſerable. To declare vnto vs the incertitude, the ancients called it a *ſhadow*, and *dreame*, which bee the two things in the world, that are moſt vaine and leaſt ſetled after one manner. *Pythagoras* being once demanded, what thing the life of man was, ſaid neuer a word; For it was his cuſtome to anſwere, and teach more by ſignes then wordes: but went into a chamber and came out againe ſuddenly: ſignifying that the life of man is but an entry and ſudden departing out of this world. And Chriſt Ieſus exhorting vs to *watch*, doth ground

ground himſelfe on no o-ther thing, then the incon-ſtancy and incertitude of this life (*watch* ſaith he) *for you knowe not at what houre the Lord will come.* Who is he, in what good caſe and felicity ſoeuer hee bee, that can promiſe vnto himſelfe, to hold out, and continue one day. Thoſe of *Samaria* feared nothing, who were ſuddenly oppreſſed, by the fall of the Tower of *Silo*. In time of the flood, they were *building*, they were *marry-ing* and *feaſting*, when ſud-denly, againſt the opinion & expectation of the whole world, the ſhowers powred downe in faire and cleare wea-

weather, and drowned the whole earth. That rich man of whom mention is made in the twelfth of St. *Luke*, thought himselfe in securitie, who hauing such plentie and riches, that he knew not where to lay thē, made his account to take his pleasure, and liue thenceforth in ease. When thus purposing with himselfe, behold Gods Sergeant that comes to summon him, to appeare that same day, and *giue an account* before him, of all the precious things, and goods which hee had left behinde him, and heaped together with so great paines.

But

But it is loſt labour, to goe about to proue ſo manifeſt a thing, whereof wee haue experience, & which we ſee daily. For there is nothing more ordinary, and frequent in this world, then that which *Ouid* ſaith, *that the life of man and all humaine things doe hang, and haue no other hold then by a little thread.*

Let vs behold then, conſidering on the one part the great euils wherewith it is repleniſhed, and on the other part the inconſtancy of the goods belonging thereto: if we haue iuſt reaſon, to aske of God, that he would prolong the ſame

vnto

vnto vs, or to complaine & bee diſcontent with death, when hee ſhorteneth the ſame vnto vs.

Wee haue heard what euils death deliuereth vs frō, let vs now conſider what good it bringeth vnto vs, from thence wee ſhall yet knowe the better, that wee ought not to feare her, to flie away, or goe backe: But rather to deſire the ſame with our whole affection. For one good thing which we poſſeſſe by her meanes, is greater then all thoſe which wee can haue from the world, although wee ſhould liue for euer.

By her wee repoſe, as St. *Iohn*

ſaith in his *Reuelation*. And after that we haue ſuffered, and are almoſt conſumed through innumerable troubles and vexations, in dying our ſpirit returneth into heauen, and our body into the earth, as into a bed there to reſt and repoſe. The poore tradeſmen are very glad, when it groweth late, and the night approacheth, hoping then to bee paied for their daies labour, & retire themſelues to reſt in their houſes: or when after they haue laboured the ſixe dayes of the weeke, Sonday comes, whereon they hope to recreate themſelues, & recouer the force and vigour as well of their body as of their ſpirit. Wee

ought to be no leſſe ioyfull when the time of our death approacheth, which wee ought to deſire and wiſh as ſome feaſt, wherein wee hope to repoſe, & through the pleaſure wee are to receiue, to forget immediatly all the ſorrowes & griefes, that wee haue endured in this world. The end of all that which wee doe, and which wee propound vnto our ſelues, is it not our reſt? Wherfore do we gather riches with a thouſand toyles and a thouſand daungers? Wherefore doe wee ſtudy? Wherefore doe wee make warres? Wherefore is it that wee doe all other things? It is not that by this

meanes may attaine to the reſt and quietneſſe which we ſeeke and labour, for as a ſupreme felicitie? What is the chiefe reward that God promiſeth vnto his people, and to all thoſe that ſerue him faithfully? Is it not a perpetual reſt, wherein himſelfe hath continued euer ſince the creation of the world. When wee pray vnto him *that his kingdome may come*, is it not to the end that wee may enioy peace and reſt? What doe wee hope for of him in the end? Is it not this? Now the eaſe that God hath promiſed vs, which wee aske from him, which we looke for,

for, briefely which we aime at as at a but and cõclusion of all that wee doe, and vndertake, is giuen to vs by no other meane then death. Some seeke after it among such goods as they affect, thinking there to finde it, some in their studies, others in voluptuousnesse, and worldly pleasures. But all this is meere deceit. For it is to be found no where but in death, which wee ought to loue more for this cause, then the world doth pleasures, nor the couetous his treasure, nor the scholler his bookes, nor the ambitious his honours; for as much as in an houre, shee deli-

deliuereth into our hands, and giueth them the fruition of thoſe goods which they cannot finde through great labour all their life time, in thoſe things which we haue mentioned.

Moreouer death is the cauſe why we become content, ſatisfied, and happy. *Bleſſed are thoſe that depart in the faith of our Lord*, ſaith S. *Iohn*. Now this felicity is the ſoueraigne good wherunto we aſpire, & which we cannot finde in this vvorld, where vve are neuer contēt. If vve haue wealth, we deſire learning, if we haue learning vve deſire honours, if we haue honours, we deſire health,

health, if vvee be in health, vvee vvish to be young: to be briefe, vvee lacke alwaies something, vvhich vvee seeke for: and vvhen vvee cannot attaine to it, it is the cause that vve become heauy and discontent. Now vve shall be satiated and fully satisfied, as *Dauid* saith, *when through death wee shall arriue in the kingdome of God, and his glory shall be made manifest vnto vs.*

In him are all things, he is the soueraigne good, which comprehendeth and containeth in him all others. Wherefore vvhen vve haue obtained him our appetite and desire shall repose in him.

him. Wee ſhall pauſe there without going any further, without ſearching or ſeeking for any other thing. Then ſhall it bee fulfilled which Chriſt Ieſus promiſed vnto all his faithfull, that *beleeuing in him* with a whole faith, and ſuch as God requireth in his word, *in their hearts ſhall be a fountaine of water, ſpringing vp into euerlaſting life. Wee ſhall feare no more*, being no more in danger. Wee ſhall deſire no more hauing all things in our hands. We ſhal hope no more, for all promiſes ſhall be fulfilled. Wee ſhall demand no more, for wee ſhall haue no more neede.

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God ſhall bee all in all, if wee would be *rich*, we ſhall haue him who inricheth all ſuch as call on his bleſſed name, if wee *deſire knowledge*, wee ſhall haue heauenly wiſedome: if wee would bee *mighty*, wee ſhall haue the omnipotent: if wee would be *good*, wee ſhall haue the onely excellent good: if we would be *beautifull*, wee ſhall haue the great Architect & worker of all things: if wee would bee healthfull and liue long, we ſhall haue the eternall. All our ſoules ſhall bee raviſhed through greatneſſe of the pleaſure, which they ſhall receiue & feele. Our eyes, in beholding

ding the great ſumptuous and ſtately Pallace of our God, in beholding the perfect and ſoueraigne beautie of his cleare and gliſtering face, in beholding the *Son of righteouſneſſe*, *the fountaine of liuing water*, *the tree of life*, *Paradiſe*, that is to ſay, the pleaſant garden of our God, his goodly and noble company of *Angels*, of *Apoſtles*, *Patriarches*, *Martyrs*, and all the *bleſſed ſpirits*, and if the onely ſight of *Chriſt Ieſus* transfigured in the mountaine was of ſo great efficacy that Saint *Peter* hauing forgotten all other things, was in an inſtant tranſported out of him-

himselfe, & wished *to dwell there perpetually*. What may wee thinke of the ioy and pleasure that hee receiueth that seeth Christ Iesus glorified, and with him his Father, his Spirit, and all the foresaid assembly? *The eye hath not seene, the eare hath not heard, the heart hath neuer conceiued the greatnes of the good things*, pleasures, ease and contentment, that *are prepared for thase whom God hath chosen to bee saued.*

Our eares likewise shall be rauished, when we heare the talke and speach of the incomprehensible wisdome of God: further the good

muſicke, the ſweete and pleſant harmonies of Angels, and Saints, that raigne with him, who ſing inceſſantly. *Vnto the holy, vnto the holy, vnto the holy God of hoſtes be honour and glory for euer and euer. Salomon* while hee was on earth made the world aſtoniſhed & wōder at the great wiſedome, and knowledge, wherewith he was endued. So likewiſe did *Chriſt Ieſus* ſo long as hee preached; What is hee able to doe now in heauen then, where all the great treaſures of his diuine eloquence are diſplaied & opened? *Aeſchines* hauing rehearſed vnto the *Rhodians* the oration of

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Demosthenes, which had caused him to bee banished, perceiuing them to wonder thereat: *what would you haue done* (saide he) *if you had heard him pronounce the same?* We likewise that are rauished with the onely reading of the holy Scriptures when we shall heare Christ Iesus pronounce them, and talke continually & aboundantly with vs, shall wee not become mute before him in the like ecstasis that Saint *Paul* was, being *rauished vnto the third heauen*? Shall not our eyes be still fixed, in beholding our maister incessantly? And our eares alwaies listning and hearke-

ning vnto him? *Plato* thankt God oftē for three things: *For that hee was a man, for that hee was a Grecian borne, and for that hee had beene so fortunate and happy, as to heare Socrates.* And we, shall we not thanke him because we are Christians, because we are heauenly ones, and because through the means of death wee hope once to obtaine fauour to heare the wisedome of God?

We haue spoken of that which we shall see & heare: What shall wee tast? Wee shall bee set at the table of the Lord, where wee shall haue plentie of all good things, it shall bee couered with

with meates, which he hath kept and prepared a long time, for this feast. We shall eate of the bread of Angels. Wee shall drinke of a riuer of pleasures. Wee shall alwayes bee filled and stuft with all manner of good things, we shall haue continuall feasting and banqueting. We shall forget all the delicate things of the world in a moment, hauing tasted those of heauen, as the companions of *Vlysses* did all other meates, after they had eaten of *lotos*. so much mentioned by *Homer*. It is another sort of *manna*, then that of the children of *Israel*. For they loathed the

ſame in the *wilderneſſe: and deſired to eate of the garlicke, melons and fleſh which they had left in Egypt.* But wee being in heauen when firſt we ſhall taſt of thoſe meates that ſhall bee ſet before vs, we ſhal loath the taſt of fritters, of ſweete cakes, and of all the delicates of this world. *we haue eaten heere of the fruite of the tree of knowledge of good and euill*, contrary to the *Phyſicians* rule and cõmandement, whereof hath proceeded ſickneſſe vnto all, and death vnto thoſe that haue not beene ſuccoured and healed by Chriſt Ieſus. But in the Kingdome of God, and in

his *Paradise* we shall eate of the fruite *of the tree of life*, which shall make vs to bee alwayes young and lustie. And which is more, shall cause vs become incorruptible and immortall, this is in that wee shall tast. What shall wee smell? A roome full of perfumes, the garments of the bridegrome & of the spouse perfumed with all manner of oderiferant & aromaticke odours: It shall bee then that the Church shall triumph, and that the vine being couered with his flowers, shall yeeld such a pleasant smell, that the whole heauen shal be filled therewith. There

ſhall bee no ſtinke or filth, for there is no corruption likewiſe. Wee ſhall ſmell perfectly the odour of the ſacrifice, which *Chriſt Ieſus* hath made for vs on earth, ſo great and ſo ſweete, that the *Father* for the delight that he hath taken therein, *hath reconciled himſelfe with the world, and hath pacified his wrath towards vs.* What pleaſant ſacrifice and precious incenſe is that alſo, namely the praiſes of all the Saints, who with one voice doe glorifie God, and ſanctifie his holy name? Moreouer what good ſmell doth that goodly flower yeeld, which came out of *the roote*

and

and ſtocke of Ieſſe, being now in his prime and ſtrength: In the end we can not chooſe but ſmell good odours. For then our Winter ſhall bee paſt, and wee ſhall bee in a perpetuall ſpring; wherein all things ſhall growe greene and bud foorth, for the delight and pleaſure of the Church.

To ſatiate our deſire, and giue contentment to the laſt of our ſenſes, wee ſhall touch no more, and likewiſe ſhall not bee touched by any thing that is able to procure any dolour vnto vs. Wee ſhall bee receiued by *Chriſt Ieſus* our *Sauiour*, who ſhall come and meete

vs in the entry: saying, *Come thou faithfull seruant: thou hast serued me faithfully, so long as thou wast in the world. Enter now into the ioy and rest of thy Lord*, he shall kisse vs, he shall embrace vs, and shall keepe vs alwayes by him, not suffering vs euer to depart, or goe farre from him.

Now if the chiefest good and that whereunto all others are referred, be this felicitie which consisteth in the possession and fruition of all good things, and giuing contentment to our will, and to all our senses: with what desire ought we to expect death, where-

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by wee attaine vnto the same.

Moreouer, death freeth and deliuereth vs from all dangers : in this world, day and night: within and without we are in feare and danger. Our life is a cruell and bloody warre. Wee haue a multitude of enemies that kill vs continually, and labour by all meanes to destroy vs, the diuels lay waite for vs, and cease not to goe about like rauening Lions, and hungry Wolues, seeking to surprise & deuoure vs, the world sometimes by allurements and inticing, sometimes by threatning & violence ; endeauours to

withdraw & diuert vs from the right way. Our flesh for her part doth flatter vs, tikle vs, and dally with vs, and the better to suborne vs, through great subtilte propounderh, & setteth alwaies before vs such things, wherein wee take most delight. Sometimes also shee mourneth, that shee may moue vs to take compassion on her, her whole intention being to ouercome vs, and that without any capitulation or agreement wee may surrender our selues wholly vnto her, and that shee may become our mistresse.

If we consider our infir-

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mitie now, our ſtupiditie, our ſlouth, the ſmall cunning and vigilancy that is in vs, wee ſhall bee able to iudge what danger wee liue in. It is impoſſible for vs to liue in this world in the middeſt of ſo many peſtilentious perſons, and of ſo great a contagion, without falling often into ſickneſſe. Is it poſsible for vs to wraſtle ſo often, againſt ſo ſtrong and puiſſant enemies, without falling and being beaten downe ſometimes? Is it poſſible for vs to trauell through ſo deepe and foule wayes without dirtying our ſelues? Wee ſee this in the example of

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those holy men of times past, who were not able to gouerne themselues so wel, but that the Serpent that waites alwaies at our heeles did infect them with his poyson, and that they committed diuers faults, some falling into incredulitie, some into idolatry, others into fornication, others into surfeits and drunkennes, others into murder, no man but he hath had some fault. And sometimes so great & hideous, that they had beene bruised to pieces, if God had not vpholden them with his hand. Ought wee not then to imitate the example of Saint *Paul*, and

cry

cry out as he did: *who shall deliuer vs from these dauu-gers, among which wee liue so long as our soule is in this mortall and miserable body?* Let vs confesse that it is our gaine and profite to die, to the end that through death wee may be wholly deliuered from all mortall things. Moreouer death giueth vs full possession of all Gods promises, and of the goods, which *Christ Iesus* hath purchased vnto vs, & which wee hope to receiue from him here. *He in dying* hath enfranchised vs and obtained liberte, and notwithstanding wee perceiue that we are yet still in great bon-dage.

We are *Kings, Lords, Iudges, heires to God, coheires with Christ Iesus* Prince of heauen and earth: yet doth it not appeare so long as wee are in this world, for we are beaten & vsed like seruants: like children that are in minoritie, wee haue not as yet the free vse of our goods, though we be all *Kings* and great *Lords*, wee are often driuen vnto such necessitie, that we haue neither bread to eate, nor water to drink, nor wool to couer vs. Moreouer, *Christ Iesus hath purchased vnto vs the grace of God, perfect Iustice, life euerlasting, glory*, and vertue vnto our bodies, and to our

soules *peace* and *sure rest, ioy and contentment.* But this gift is not yet deliuered to vs. For wee haue oftentimes had experience of the wrath and iudgement of God. Wee feele the concupiscences and vicious desires of our flesh. In our bodies there is corruption, mortalitie, and weakenesse: and in our soules troubles, anguish, and like a seditious and intestiue warre of good and euill desires, which fight one against another, and how much these euils be more grieuous, so likewise are the foresaid goods greater or more to bee desired. If then although they

be

be already purchased vnto vs, and that they bee ours, neuertheleſſe wee attaine not vnto the poſſeſſion, and fruition thereof, but by death, are we not in this reſpect much beholden to her? ſhould wee not loue and deſire her. The children of *Iſrael* being come to the riuer of *Iordan*, ſeeing on the other ſide thereof the fertilitie and plentie that was in the land which God had promiſed the, and that hauing paſſed through the ſame, they ſhould begin to enioy it and to take reſt, had they not great cauſe to reioyce, and paſſe through the riuer with great

great alacritie? And wee what? When wee drawe neare to death, that is to say, the passage, beyond which is our countrey, our house, our city, our parents, our rest, our ease, our pleasure? The child who during his minoritie hath alwayes liued in feare, and hasse slauery, doth hee not reioyce whē the day comes wherein hee hopeth to bee emancipated, and to haue libertie to enioy his goods peacably. So likewise ought euery faithfull man to doe when hee perceiueth day of his death to approach, wherein hee shall bee made possessor of all the goods that

that God hath giuen him and the donation thereof regiſtred at length.

When any man, that hath vndertake a very long iourney, hauing gone many dayes together, and being weary and faint through trauell perceiueth a farre off the gate of the Citie, that hee is bound to, doth hee not reioyce, and leape a little for ioy that hee receiueth? Doth he not, entring into the City, thanke God, that hath done him the fauour to conduct and bring him thither. Now ſince we were borne, we haue euer beene like ſtrangers in this world, we haue done nothing

thing but trauaile in theſe low parts as in great deſerts, vvee are become faint and vveary: then ſeeing death neare vnto vs, that is to ſay, the gate to enter, into the Kingdome of our God, and the ſtaires to *aſcend into his holy hill*, haue wee not cauſe to leape and be merry, conſidering how that vvee are vpon the point of arriuing at that place where wee hope to reſt perpetually? If poore *Adam* being chaſed out of earthly *Paradiſe*, after hee had taſted of the miſeries, whereunto he did precipitate himſelfe through his ſinne, had beene reuoked and reſtored to his former

mer eſtate, what cauſ
ſhould hee haue had to re
ioyce? And vve alſo vvhe
after ſo many diuerſe affli
ctions are called foorth by
God, through the meane
of death, into the *Paradiſe*
not earthly, but heauenly;
not of *Adam*, but of God;
where one cannot ſinne;
where there is no ſerpent;
where there is no forbid
ding, where briefely there
is neither feare nor ſhame.
When *Noah* after the flood
and ouerflowing of the wa
ters which had demoliſhed
and ouerthrowne all, began
to ſee the maine land a
gaine hee reioyced, and for
gladneſſe *offred ſacrifice* vn

to God, to giue thankes to him, although the same was accurſed and brought forth bryars and thornes onely, as it had done in times paſt. What greater cauſe ſhal we haue, when after the great deludges and deſolations that wee haue ſeene in this world, we ſhall beginne to ſee and ſalute the land of the liuing, *the bleſſed land, the land promiſed* and kept for the godly, *the land that floweth with milke and hony*, and with all ſweete and ſauory things. When *Ioſeph* after hee had beene a long time priſoner in great calamitie, ſuddenly not thinking thereon was exalted

vnto

vnto such honour, that in *Egypt* hee *was the second person of the Kingdome*, was making lawes and statutes for the well of the state and affaires of the countrey, had hee not matter enough to comfort himselfe with?

Wee haue no lesse, but farre more, when after our imprisonment, captiuitie, slauery, banishment, and so many other afflictions, that we suffer in this world, wee through death are in a moment exalted frõ the dunghill and puddle vnto heauen, that there wee may raigne with *Christ Iesus*, and be partakers of his glory, of his honour, of his faith, of

his

his eaſe, and of his table. Was it not great comfort vnto the Iewes that were captiues ſixtie yeeres in Babylon among the Idolaters, in great miſery, depriued of the commoditie of ſpirituall exerciſes, as to aſſemble themſelues to pray to God, & heare his word, and to performe ſuch other things as belonged to the dutie of a Chriſtian: ſometimes lamenting with themſelues in priuate, *and hanging their harpes and inſtruments on willowe trees*, for ſorrowe they had becauſe they might not ſerue God after their pleaſure, nor ſing praiſes vnto him among

ſtrangers to obtaine letters of the King to returne into their country and build their *Temple*, and there after their old cuſtome, at full libertie, to ſerue God, to praiſe him, to worſhip him, and pray to him? Is our ioy any thing leſſe, when after a long and tedious captiuitie, which we haue endured in this world, while we conuerſed with idolaters, vnbelieuers, blaſphemers, contemners of God and his Word, we are deliuered and haue obtained a licence to depart into the heauenly Ieruſalem, and into the holy Temple of our God, that there wee may perpetually

petually praiſe him, and in beholding his goodnes glorifie and ſanctifie his holy name?

Death likewiſe is to bee wiſhed for, for as much as ſhe putteth an ende to our griefes and ſorrowes both together. In this world wee are alwaies heauy, ſad and melancholicke. We weepe: we ſigh: wee are alwaies in mourning apparrell: but when through death we depart, that wee may goe into the houſe of our *Bridegrome*, wee put off and leaue behind vs at our departure thoſe mourning garments, that wee may put on our goodly and rich apparrell.

In robes well wrought with
needle worke.
And many a pleaſant thing
With virgins faire on her to
waite,
She commeth to the King.

Saith our Diuine Poet. *Eſay*: a perpetuall ioy ſhall bee powred on them that haue ben faithfull ſeruants to God. And then ſhall it be fulfilled which was promiſed vnto them: *bleſſed are you that weepe in this world, for you ſhall laugh.* There ſhall be no more dolour, nor complaints, nor teares: for God ſo ſoone as wee enter into his Kingdome,

ſhall wipe them away from our eyes. Wee ſhall receiue cõfort and reſt in *Abrahams boſome*, as *Lazarus* doth, we ſhal haue no more to doe, but to ſing and ſay euery one to his ſoule.

My ſoule giue laud vnto the Lord,
My ſpirit ſhal doe the ſame.
And all the ſecrets of my hearts,
Praiſe yee his holy name.

To ſay to the *Harpe* and *Pſalter goe to, awake* that you may bee tuned and made ready to ſerue God, and praiſe him for his bountifulnes: to ſay vnto the whole Church.

O giue yee thankes vnto the Lord,

For gracious is he:
Becauſe his mercy doth endure
For euer toward thee.

To ſay vnto all creatures: *Praiſe God all his works, praiſe and exalt his name, praiſe God you Angels of Heauen, Sunne, and Moone, fire, aire, water, earth, trees and beaſtes.* The *maide* that hath beene a long while ſure to her loue, deſireth that the day may come whereon ſhee ſhould be married: & when it is come ſhe reioyceth, ſeeing that ſhortly ſhe ſhall be led into her husbāds houſe, that ſhee may dwell with him for euer. VVee ought in like manner to comfort our ſelues when the time ap-

approacheth that our Lord ſhall come, and we ought to waite for the ſame by watching, as did the *fiue wiſe Virgins*, to the end that ſo ſoone as hee ſhall come, we may goe in to the wedding with him, and that the doore may not be ſhut on vs, as it was on the *fiue fooliſh ones*, becauſe they had ſlept.

Another reaſon why death is to bee wiſhed for, is becauſe ſhe maketh vs ſee our Sauiour, and friend *Chriſt Ieſus*, of whom hetherto we haue ſeene nothing but his pourtraict, the *Prophets* and *Apoſtles* haue deſcribed him ſo beautifull & of ſo goodly

a ſhape, and ſuch a milde behauiour, ſo courteous, ſo vertuous, ſo truſty, ſo eloquent, ſo amiable, ſo noble, ſo rich, ſo louing vnto vs, that to *ſaue vs hee gaue his life*: which ought to moue vs more then any thing elſe: what maide hauing heard of ſo many perfections and good parts that are in her loue, would not burne within her, and bee incontinent tranſported with deſire and affection to ſee him? If our King or any Prince of great worth, come into our countrey, we haue a deſire to ſee him, for the fame that goeth of his vertue and valiant actes. If *Hercules, Alex-*

ander

under the Great, *Cæsar*, *Cato*, whose olde pourtraicts wee esteeme so much, were now in the world, we would goe an hundreth miles through curiositie to see them.

With what earnest desire then ought wee to aspire vnto the day, whereon wee hope to see face to face this faire & potent Prince, who by an inuincible force hath bruised the heads of all our enemies? Who like a valiant *Iosua*, in despite of them hath led vs through the daungers and passages into the land which God had promised vnto vs. What pleasure will it bee vnto vs, to behold him in glory, in a

triumphing manner & furniture, & enuironed about with his goodly trophees reared vp for a memoriall of his great victories? It is reported that *Alexander* after hee had vanquished *Darius* King of the *Persians*, entring into the place where his abode was, hee set himselfe downe in his throne, and that immediately a Greeke Gentleman of his company began to weepe for ioy in vttering these words, *O happy iourney wherin wee see our King victorious ouer the Barbarians, and their pride abated and trod on:* O that whole Grecia might now enioy this sight and

pleasure

pleaſure of this ſpectacle. Conſider likewiſe what ioy it ſhall be vnto euery faithfull man to behold Chriſt Ieſus in his royal ſeate, treading vnder his feete all his enemies and ours, & chiefly the Serpent, whoſe head is already bruiſed, and hath no more power but onely to ſtirre his taile, looking alwayes when one ſhal come and diſpatch the remnant of his life at the day of iudgment. *Many Kings and Prophets haue earneſtly deſired to ſee him while hee was yet on earth, cloathed like a ſeruant.*

Simeon becauſe hee had ſeene him ſo, was ſo much reioyced, and ſo well plea-

ſed,

ſed, that he feared no more to die. Ought we not more to deſire to ſee him in heauen in his royal robes, with a company, greatnes, maieſtie, ſtate, and as he is Lord? The *Queene* of *Sheba* which hauing heard the great fame that went al the earth ouer, of the great Court of Salomon, *came from the farthest and remotest countries of the South to ſee him, and heare his wiſedome*: after that ſhe had diligently remarked *his great & profound knowledge, the order, ſtate, and magnificence of his houſe was aſtonied*, and ſaid with great admiration. *Happy are thy ſeruants, which ſtand euer before thee.*

thee and heare thy wisedome. Let vs say also, O thrise & foure times happy are the faithfull who in dying goe straight to heauen to behold the face of Christ Iesus who is far greater then *Salomon.* For the onely contemplation of the same maketh a man fully content, and by taking from vs the memory and sense of all other pleasures, maketh vs so bent toward this, that wee are not able, neither yet wil turne our eyes and our cogitations from it. Now death maketh vs see not onely *Christ Iesus*, but likewise with him the *Angels*, the *Patriarhes*, the *Prophets*, the

the *Apoſtles*, the *Martyrs*, who haue excelled in vertues and graces. And if euery man whoſe heart is toward the Lord, deſireth to ſee the Church well gouerned in this world, and preferreth this vnto all the goods of the earth, although the order can neuer bee ſo good, but many things are ſtill amiſſe: with what vehemency & affection ought wee to wiſh to ſee the ſame in heauen, without blemiſh, without ſpot gliſtering like the Sunne, cloathed with robes white like ſnow, in nuptiall garments and attire.

The laſt reaſon why we ought

ought to desire death, is because through her our spirit being separated from the body that maketh it heauy, is more free, & more capable to contemplate the the misteries of God. Wee liue all in this world, with a naturall appetite and desire of knowledge. Hence it is, that to finde out contentment for our selues we labour alwayes to see and heare some new thing. But it is not possible that heere beneath wee can attaine to a very high knowledge, namely of the truth, as well because in it selfe it is difficult & obscure to be known, as for the cares, anguishes, per-

perturbations, motions, affections, and passions wherwith our spirit is manacled and letted so long as it remaineth in the body, which be vnto the same as dust in the eye, which keepe it from being able to behold stedfastly or discerne any thing. This is the cause, why God said vnto *Moyses*, that during the time of our life, *we can not see him clearely*, for which cause Saint *Paul* saith likewise, *that wee knowe but in a part*, St. *Iohn*, *wee see not the misteries of God, but in a mirrour, and as it were through a glasse*. But when our soule shall depart out of the body, and the vaile

vaile ſhall be remoued that couered her eyes, then ſhall ſhee behold God face to face, then ſhall ſhee haue a full knowledge of him and of Chriſt Ieſus his ſonne, and therein life euerlaſting. We ſhall ſee that which we worſhip now. For we ſhall enter into the ſanctuary of our Lord, and there ſhall behold him inceſſãtly, with the *propitiatorie* and *Cherubins*, there ſhall be no more of the Law and Goſpell hid from our knowledge. God ſhall ſhewe vnto vs as to his friends and familiars the whole riches of his houſe, he ſhall talke with vs in priuate, and declare all things vnto vs.

A certaine famous perſon being returned home with his marchand goods, and hauing entred into the hall, where *Demetrius Phalereus* was teaching, after hee had heard him a while, began to lament and ſay, *O vnhappy man that I am, haue the goods of this world beene the cauſe why I haue beene ſo long deprived of ſuch goods as theſe be.* Let vs in like manner ſay, O miſerable life, art thou to continue yet any long ſeaſon, wilt thou not ſuffer vs to goe by and by into the place whereunto we aſpire, which is into the ſchoole of our God? Muſt wee looſe ſo many dayes?

Bleſſed

Bleſſed death wilt thou not make haſt to come vnto vs and conduct vs thither?

Wee ſee in the foreſaide reaſons what cauſe we haue to feare, to flie, or complaine of death, which is a reſt and moſt ſound ſleepe, & pleaſant aboue all others: for there is no noiſe nor dreames, nor vexations that can diſturbe or interrupt the ſame to vs. It is wholeſome Phyſicke which ſo ſoone as it is taken doth cure vs of all manner of diſeaſes, and rid vs of all dolours. Which *Socrates* hauing conſidered, after that he had drunke the hemlock by ſentence and commandement

dement of the *Athenians*, who had wrongfully condemned him, the poyſon beeing already diſperſed through all his members, his friend *Crito* a litle before he gaue vp the Ghoſt, hauing demanded him *if hee would commaund him in any thing: No ſaide hee, but onely that thou wouldeſt offer ſacrifice vnto Aeſculapius God of the Phyſicians to giue thanks to him; for I neuer tooke Phyſicke that had ſuch vertue, and wrought ſo well.* It is great ſhame that thoſe Gentiles in their ignorance and infidelitie, ſeeme to be better taught, and more vertuous then wee. For we flie

and

and feare death as ſome deſ-
aſtre, and they eſteeme and
embrace the ſame, as a moſt
happy and incomparable
good thing. *Epaminondas* at
the houre of his death ha-
uing perceiued his friends
that were about his bed to
weepe did comfort them,
ſaying, *be merry my friends,*
for your friend Epaminondas
is going to beginne to liue. Is
death then an euill thing,
which hath nothing elſe of
that which wee eſteeme to
be death, but the name and
reputation? for in truth it
is a life, and can this life bee
any wayes good when it
rieth onely the name an
opinion? for in effect it is
death

death verily. The one and the other, as ſaith St. *Chryſoſtome, is masked, and haue both twaine falſe viſages. The life that is ſo vgly, hath the faire one, which cauſeth it to be eſteemed and loued, death that is ſo faire hath the vgly and fearefull one, which cauſeth it to be feared and hated. when the ſame doth preſent the ſelfe vnto vs thus masked it ſeemeth terrible and hideous vnto vs. But if we take off the maske we ſhal find her vnder the ſame to bee ſo faire and well complexioned, that immediately wee ſhall be kindled with her loue.* Let vs then caſt away this vaine feare of death. Let vs belieue (as it

it is true) that it is the greateſt good that can happen vnto vs.

Which *Apollo* anſwered to *Pindarus* in old times, being demaunded what was the beſt and moſt profitable thing that could befall vnto men, *to die, ſaid he.* It is written of *Cleobis* and *Biton*, that God had a deſire to reward them for their pietie, honour & obedience which they had carried toward their mother. Now hauing giuen them their choiſe to aske what they would, *they referred themſelues to his iudgment, as to one that knew better what is good for vs then our ſelues doe.* VVhat came

came thereof? they died that ſame day. Wherein it appeared, that there is nothing better for man then death, by the meanes wherof we are led into a place of pleaſure where we beginne to liue. In olde times the monuments of the dead were builded in gardens, which was done not onely to put vs in minde of our end whiles wee were ſporting our ſelues, and taking pleaſure, and by this meane to vſe the ſame moderately: but likwiſe to teach vs, that pleaſure & delectation are a conſequence of death, and that this is a paſſage, to enter into a goodly and pleaſant

ſant garde. This is the cauſe why in *Athens when they buried their dead corpes, they turned their faces toward the eaſt, and not toward the weſt,* to declare that our life and light haue their beginning in death. Wherfore doe we lay our bodies in the *graues* as it were in *coffers,* vnleſſe it be to ſhewe that they are not loſt: but laide vp like precious veſſels of the holy Ghoſt, and that with time they ſhall be taken out, and ſhall bee brought to light, that they may become ornaments for the houſe of the Lord? Theſe things being conſidered let vs caſt away all feare and appre-

came thereof? they died that same day. Wherein it appeared, that there is nothing better for man then death, by the meanes whereof we are led into a place of pleasure where we begin to liue. In olde times the monuments of the dead were builded in gardens which was done not only to put vs in minde of our end whiles wee were spending our selues, and taking pleasure, and by this meanes to vse the same moderately but likwise to teach vs, that pleasure & delectation are a consequence of death, and that this is a passage, to enter into a goodly and plea-

ſant gardē. This is the cauſe why in *Athens when they buried their dead corpes, they turned their faces toward the Eaſt, and not toward the weſt,* to declare that our life and light haue their beginning in death. Wherfore doe we lay our bodies in the *graues* as it were in *coffers,* vnleſſe it be to ſhewe that they are not loſt: but laide vp like precious veſſels of the holy Ghoſt, and that with time they ſhall be taken out, and ſhall bee brought to light, that they may become ornaments for the houſe of the Lord? Theſe things being conſidered let vs caſt away all feare and appre-

henſion of death, let vs reioyce, and ſing as the ſwans doe when they are neare their death: Let vs ſay with *Dauid, Lord I haue reioyced when they ſaid vnto me, come let vs goe vnto the houſe of the Lord.*

It remaineth yet before we finiſh this preſent Treatiſe, to declare after what manner wee ought to take the death of our friends, & to moderate the griefe that we receiue thereby: to doe this wee muſt conſider that which followeth.

Firſt, the ineuitable neceſſitie vnto all men, which cannot be ſhunned neither by counſell nor any other meanes.

meanes. Dauid in regard thereof did comfort himselfe after the death of his little child, for whom hee had lamented so much, and praied during his sickneſſe, while hee yet hoped to obtaine of God through his humble prayers that hee might bee reſtored to his health. But ſeeing all hope was paſt, and that thereafter all teares were but ſuperfluous and vnprofitable, he left off mourning & began to be cheerfull. *Chriſt Ieſus* ſaith, *that euery day bringeth thought enough with it to torment vs*, although we adde no other thereunto, or of the times paſt, by re-

freshing the same through remembrance thereof, or of those to come, by anticipating the same through feare and coniecturing. This is a most profitable instruction and which wee ought all to embrace for the tranquidity and rest of our spirits.

Secondarily when our friends die wee must consider that it is Gods will. Who doth and ordaineth nothing but for the will of his children, as Saint *Paul* saith: *To those whom God loueth, all things turne to their weale & profit.* If we beleiue this wee ought not to become weary of any thing that happeneth vnto vs: for

euery

euery thing redoundeth vn to our weale & profit. Now wee haue but ſmall cauſe to be angry at our gaine. The Soueraigne wiſedome of God is the cauſe why nothing is better done then that which hee doth: and his goodnes why nothing is better. If nothing be better, nor better done, then that which he ordaineth & diſpoſeth: and that hee diſpoſeth of vs and of our affaires, and generally of all that happeneth vnto vs, why are we ſad? why deſire we any other thing? For we can come by nothing that is better. Why do we complaine? for all is well, and

cannot be better ordered.

We muſt thirdly thinke, that to die is a thing generall and common to all. We paſſe and ſlide away ſwiftly, like the water of a riuer that runneth ſtrong. And it is a ſtatute & decree of our God, that *we muſt all die*, if then it doth befall vnto vs which is ordinary & common to all men, is it not great folly and arrogancy to deſire to bee exempted from the common condition, and wiſh to be ſingular? What hath hapned vnto vs for that our friends are dead? So doe our neighbours friends likewiſe. *Menander* writing to a certaine friend, that

that he might comfort him did alleadge this reason: *Thou shouldest haue iust cause to become sorrowful, if thy fortune and destinie were worser then other mens. But if it bee equall, why doest thou complaine?* There is yet more that if wee would consider diligently, and compare our selues with others, wee shall finde that there is an infinite number more infortunate then wee. And it is true that *Anaxagoras* said, as *Valerius Maximus* reporteth that *although it were possible to gather all the miseries of the world in one heape, and thereafter to distribute them by equall portions vnto each one,*

yet wee ſhould finde none that wvould not rather chooſe his owne then his portion of the wvhole heape. Sith wee are not alone that haue loſt our friends, and that if wee will ſearch, wee ſhall finde that there be many that liue not at ſo great eaſe as we do, let vs bee content with that which hath pleaſed God, & let vs not craue that our friends may bee immortall, when as wee ſee thoſe of other men to be mortall.

Moreouer let vs conſider that it is a naturall thing to die, as it is, that winter ſhould be cold, and ſommer hot, *Our bodies*, ſaith S. *Paul*, *are mortall*. Now we wonder

der nothing if in winter there be raine, froſts & cold nipping weather: for the ſeaſon ſo requireth. Wee maruell not that the night ſucceedeth the day, & that man after that hee hath laboured goeth to ſleepe at night: for all this is natural. Likewiſe for the ſame reaſon we ought not to bee aſtoniſhed, when a man dieth, *no more* (ſaith St. *Baſile*,) *then vvhen he vvas borne & came into the vvorld; for both the one and the other is ordinary.* And this not being conſidred is the cauſe moſt often why at the death of our friends wee become as much amazed, as if it were

ſome prodigious & ſtrange thing. When word was brought to *Anaxagoras* that his ſonne was deceaſed, hee was not a whit moued therat, but ſaid onely *that it was no new or ſtrange thing that a mortall man ſhould die, & that when hee begot him not immortall*. What moued him to be ſo conſtant, but that hee had firſt foreſeene and conſidered often that it ſhould ſo come to paſſe, the caſe being naturall.

Furthermore wee ought to conſider that death is a tribute, which we are boũd and ought to pay to nature. *Thou art duſt and earth, and to duſt ſhalt thou return* (ſaith God)

God) ſpeaking to man after he had ſinned. When one of our friends dieth, then wherefore are wee diſcontented? becauſe he hath quited himſelfe, and payed that which hee was owing? If he had paied the tribute and ordinarie dutie to his King wee would approue that as a moſt equitable and dutifull obedience towards his Prince, and if hee hath payed the like to nature, what cauſe is there to bee angry? Moreouer that our requeſts are granted in that. For we craue of God euery day, *that his kingdome may come, and that his vvill may be done.* What doe we mock

God:

God? asking of him that which wee desire not, and are feared to obtaine, and chaffing and murmuring in stead of giuing thankes to him when hee hath heard vs. We shew manifestly that we take no heede what we pray: For if we tooke heed: either wee would not pray so: or in praying so if God grant our requests we ought not to be sorry.

Moreouer that when our friends die, wee loose them not, for our Lord to whom they belong before and after their death, *is not the God of the dead, but of the liuing.* *Cyrus* speaking to his frieds before his death, that hee might

might comfort them, ſaide; *Thinke not, when I am dead, that I am loſt and turne to nothing.* When wee ſowe the groūd, the graines of wheat that we ſow doe not periſh, they putrifie: but it is to the end that they may encreaſe and fructifie the better: ſo are our bodies in the earth, that they may be once reuiued and raiſed againe in incorruption, immortalitie, glory, & vertue. When likewiſe any man gooth a long iourney, doe wee hold him to be loſt? When any of our kinſmen is at court with his Prince, who will not ſuffer him to depart, hauing raiſed him to honors, and aduanced

ced him to great places, are we sorry therefore? Why more for our friend then, whom we knowe assuredly to bee in the house of God in honour & credit, and to liue so contentedly, that he would not change for al the felicitie of the world. Further that it is an vnhoneſt and vnseemely thing for a faithfull man to mourne so immoderately & like a desperate person. A Christian ought to haue an inuincible force & courage against all aduersities, and namely, *against the gates of hell*. Hee ought to be like a house *builded on a strong rocke, that is able to hold out against stormes,*

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tempeſts, winds and al inconueniẽts that can aſſault the ſame, he muſt not be ſoft or yeeld eaſily vnto aduerſity, melting away in teares and ſobs, *waſhing* (as *Dauid* ſaid) *his bed.* The *Licians* had in old times a Law, whereby it was ordained, *that whoſoeuer would mourne for the death of any kinſman or friend ſhould put on womans apparell, to declare that it was more fit and conuenient for thoſe that bee towardly and effeminate, then for ſuch as bee of a manly courage.* And as it happeneth in mens bodies, that when they are tender & delicate, they are neither able to endure the cold of winter, nor

the

the heat of ſommer, ſo may the like be thought of thoſe courages, that if they be not able to ſuffer aduerſity with patience, in like maner they ſhal be vnable to beare proſperitie without inſolency.

In end we muſt conſider that by the teares and complaints which wee powre foorth at the death of our friends, we find no cure for our ſore no more then doth the ſicke perſon for his diſeaſe by his ſobs, but doe rather encreaſe our miſerie, and may ſay that like as by ordinary experience & the report of Phyſicians we perceiue in cholericke perſons, that the more they fret and chafe

chafe, the more doth their gall and choler augment & encreaſe: ſo it is alſo with ſad and melancholick perſons, who continuing in their teares and lamentations, do redouble and fortifie their griefe. Thus ſpake an ancient Philoſopher to *Arcino* that he might comfort her, *if ſaide hee thou louest teares, they will loue thee againe, and like friends will alwaies be ready to accompany and frequent thee.* What doth this great ſorrow profit vs then, vnles it bee to make vs become more miſerable? But yet ſome to excuſe themſelues will ſay, that it is a naturall thing to mourne in ſuch a caſe,

caſe, I graunt the ſame, neither will I finde fault with the dolour, when it is moderate. A certaine man hauing perceiued an auncient Philoſopher to mourne for the death of his ſon, & hauing reproached vnto him his inconſtancy, was anſwered very well by him in theſe words, *ſuffer me friend to be a man*. We muſt not be like barbarous people, or wild beaſts without humanitie, without affectiõ, without pitie, or ſenſe, *I wiſh* (ſaid *Pindarus*) *not to be ſicke, but if I be I deſire not to be without feeling, for it is a bad ſigne when we become ſtupid & ſenſeleſſe in our ſicknesſes.*

VVhen-

Whensoeuer then we keep a mediocritie in our mourning, eschew the two extremities, which (St. *Basile*) cõdemneth as vicious, to wit, *Phylotrynon* and *thiriodian*, which is, *that wve become not Stoikes*, that is to say, *without affection: neither yet on the other part effeminate by suffring our selues to be vanquished and ouercome through griefe I shal approue that.* It in weeping wee declare our selues to be men, let vs declare likewise that wee are Christians furnished with faith & hope, by correcting & moderating our sorrows.

Others will say, I loued him so dearly. If thou didst

loue

loue him ſo wel as thou ſai-
eſt, ſhew the ſame in reioy-
cing for his welae and his
eaſe. I belieue rather that
the cauſe of our great griefe,
is the loue we beare to our
ſelues, which maketh vs to
lament the loſſe of our
friends, not for any regard
we haue to them, but to our
ſelues that are ſorry to be
depriued of the pleaſure &
comfort that wee receiued
by them. Which *Chriſt Ieſus*
ſaid to his Diſciples, when
he perceiued them to wax
heauy, for that he had ſaid
vnto them that ſhortly *he*
was to ſuffer death: it is no
for the loue you beare toward
me that you are ſo ſad, for if
you

you loued mee you would bee glad: for so much as it is good for me to die.

Other will say, hee was such a good man, for this cause did God take him, as hee did *Enoch* for feare that hee might bee changed through the malice & corruptiō of the world. When any fruite is ripe, ought it not to be gathered for feare of rotting on the tree.

Others say he died in the prime of his age. So much the happier. For as *Anacharsis* said, *the ship that commeth to land first is the happiest.* Moreouer there is no certaine time, appointed for all men to die. But like as wee

see

ſee in the ſeaſon of fruictes, ſome are pulled more timely then others, ſo is it among men. Some ſay alſo that wee muſt honour the dead body by mourning after this manner: falling into the ſuperſtitiõ of the Iewes, who being of this opinion, hired certaine ſingers, and muſicians to ſing doleful & funerall ſongs at the death of their friends. Which Chriſt Ieſus reproued in the houſe of the Prince of the Synagogue. And not without reaſon, for it is no good cuſtome to praiſe any one by mourning for him. Teares and weeping are rather a token of miſery then of any

thing

thing elſe. Wee lament not for the bleſſed Martyres now: which wee ſhould bee ſtill bound to doe if any honour did conſiſt in teares. But wee honour them by the remembrance we haue of them, and by the labour and care we take to imitate them. If likewiſe we haue a friend, whom wee deſire to honour after his death, it muſt not bee by teares and lamentations; but by honourable mention made by vs of him and his vertues, & by a deſire that we haue to reſemble him and follow his good and laudable actions.

It is time to conclude this pre-

preſent Treatiſe: and gather from theſe reaſons preceeding, that wee muſt neither flie nor feare death: But loue and deſire the ſame more then life, and preferre the day of our deceaſe, vnto the day of our Natiuitie. For by our birth wee enter into ſorrowe and affliction, and dying, wee goe to God and a perpetuall reſt, which the Grecians haue ſhewed moſt euidently vnto vs. For in their tongue the day of our Natiuitie is named *genethlia*, that is to ſay in the ſame tongue, *geneſis tôn athlôn*, and in our vulgar language the *beginning of miſeries*:

and

and death is named *theanatos*, which according to the interpretation of *Themistius*, is as much as who would say, *on high to God*. Let vs iudge with reason, that the feare of the one, and the excessiue loue of the other may be remoued from vs. God graunt vs the grace, through his Holy Spirt. *So be it.*